

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 11th June 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	25,000	4th June, 1898.	
2	"Basumat" ...	Ditto	15,000	2nd ditto.	
3	"Hitaishi" ...	Ditto	800	7th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	3rd ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600	3rd ditto.	
6	"Samay" ...	Ditto	3,000	3rd and 10th ditto.	
7	"Samutthan" ...	Ditto	...	4th, 11th, 18th and 25th May and 1st and 8th June, 1898.	
8	"Sanjivani" ...	Ditto	3,000	4th June, 1898.	
9	"Som Prakash" ...	Ditto	1,000	6th ditto.	
10	"Sulabh Samachar" ...	Ditto	...	4th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	200	3rd, 4th, 6th 7th, 8th and 10th June 1898.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	4th to 8th ditto	
3	"Samvad Prabhakar" ...	Ditto	2,000	4th, 8th and 9th ditto	
4	"Samvad Purnachandrodaya" ...	Ditto	200	2nd to 4th and 6th to 9th ditto.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	400		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000		
2	"Hindi Bangavasi" ...	Ditto	6,500	6th June 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto	...	24th to 27th, 30th and 31st May and 1st to 4th and 6th June 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto	500	29rd May and 6th June 1898.	
2	"Mefta-hur-safar" ...	Ditto	...		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URDU.						
Weekly.						
1	"Darussaltanat and Urdu Guide."	Calcutta ...	320	3rd June 1898.		
2	"General and Gauharisafi"	Ditto ...	330	31st May, 1898.		
Tri-weekly.						
1	"Nusrat-ul-Islam" ...	Ditto ...	.....	6th June 1898.	
BENGALI.						
BURDWAN DIVISION.						
Fortnightly.						
1	"Pallivasi" ...	Kalna ...	475	8th June, 1898.		
Weekly.						
1	"Bankura Darpan" ...	Bankura ...	572	8th June, 1898.		
2	"Burdwan Sanjivani" ...	Burdwan ...	240			
3	"Chinsura Bartavaha" ...	Chinsura ..	400	5th ditto.		
4	"Education Gazette" ...	Hooghly ...	1,350	3rd ditto.		
BENGALI.						
PRESIDENCY DIVISION.						
Weekly.						
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	2nd June, 1898.		
2	"Pratikar" ...	Ditto ...	603	3rd ditto.		
URIYA.						
ORISSA DIVISION.						
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division. but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150			
3	"Uriya and Navasamvad" ...	Ditto ...	309			
4	"Utkal Dipika" ...	Cuttack ...	400			
HINDI.						
PATNA DIVISION.						
Monthly.						
1	"Bihar Bandhu" ...	Bankipur ...	About 600	30th May, 1898.		
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Al Punch" ...	Bankipur ..	500			
2	"Gaya Punch" ...	Gaya ...	400			
BENGALI.						
RAJSHAHI DIVISION.						
Weekly.						
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	1st and 8th June, 1898	This paper is not regularly published for want of type.	
2	"Rangpur Diprakash" ...	Kakina, Rangpur ...	180	.....	
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...				

No.	Names of Newspapers	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> BENGALI. <i>Fortnightly.</i> </div> <div style="text-align: center;"> DACCA DIVISION. </div> </div>					
1	"Faridpur Hitaishini" ...	Faridpur ...	755	28th May, 1898.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315	28th ditto.	
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> BENGALI. <i>Weekly.</i> </div> <div></div> </div>					
1	"Barisal Hitaishi" ...	Barisal ...	300	29th May and 5th June, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	30th May and 6th June, 1898.	
3	"Dacca Prakash" ...	Dacca ...	2,400	6th June 1898.	
4	"Sanjay" ...	Faridpur ...	.....	3rd ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	31st May 1898.	
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> ENGLISH AND BENGALI. <i>Weekly.</i> </div> <div></div> </div>					
1	"Dacca Gazette" ...	Dacca ...	500	6th June 1898.	
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> BENGALI. <i>Fortnightly.</i> </div> <div style="text-align: center;"> CHITTAGONG DIVISION. </div> </div>					
1	"Tripura Hitaishi" ...	Comilla ...	450		
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> BENGALI. <i>Weekly.</i> </div> <div></div> </div>					
1	"Jyoti" ...	Chittagong ...	.....	2nd June 1898.	
2	"Sansodhini" ...	Ditto ...	120	1st ditto.	
<div style="display: flex; justify-content: space-between;"> <div style="text-align: center;"> BENGALI. <i>Fortnightly.</i> </div> <div style="text-align: center;"> ASSAM. </div> </div>					
1	"Paridarsak" ...	Sylhet ...	.....	28th May, 1898.	
2	"Silchar" ...	Silchar, Cachar ...	340	May 1st fortnight 1305 B.S.	

II.—HOME ADMINISTRATION.

(a)—Police.

REFERRING to the withdrawal by Government of licenses for fire-arms in the Backergunge district, the *Barisal Hitaishi* for the 29th May says:—

BARISAL HITAIISHI,
May 29th, 1898.

Effect of the withdrawal of fire-arm licenses in Barisal.

“Now that the order of withdrawal has been in force for a pretty long time, it is time to ask, has there been any decrease in the number of murders in the district? Have murder cases disappeared for good from the Barisal courts? The authorities will reply that at any rate murder by gunshot has decreased. But that really goes for nothing. The question is not whether murder committed with any particular weapon has decreased, but whether the total number of murders in the district has fallen. The latter question must be answered in the negative.

It is suggested that Government should call for from the District Magistrate a report embodying the following information:—

- (1) the average number of gunshot murders in the district for the five years preceding the withdrawal, and the number for the year succeeding it;
- (2) the number of murders committed by persons who had gun licenses;
- (3) the damage done to crops by buffaloes and boars in the Sundarbunds and the *chars* since the withdrawal.”

2. The *Charu Mihir* of the 30th May complains that ever since the transfer of Babu Ganga Narayan Ray, Deputy Magistrate, the *budmashes* in and around Gafargaon in the Mymensingh district have become very daring in their depredations, and that journey between Gafargaon and Hosseinpur is becoming hazardous.

CHARU MIHIR,
May 30th, 1898.

3. A correspondent writing to the same paper says that not a night passes without the report of a theft in Dhitpur, Digha, Raona, Basba, Paloikanda, Sivaganj or any other village within the jurisdiction of thana Gafargaon.

CHARU MIHIR.

Thefts in thana Gafargaon in the Mymensingh district.

4. In reference to the Champahati riot case, the *Darussaltanat and Urdu Guide* of the 3rd June observes that the villagers caused bodily violence to the officers of the Salt Department, simply because they took them for plague inoculators.

DARUSSALTANAT AND
URDU GUIDE,
June 3rd, 1898.

5. The *Hitavadi* of the 3rd June is not satisfied with the Presidency Magistrate's decision in the case in which one Mr. Deluz was charged with causing grievous hurt to a native gentleman with a revolver. The Magistrate, says the writer, did not believe the evidence for the prosecution and dismissed the case on the evidence of one Mr. Young who deposed that it was he and not Mr. Deluz who fired the shot.

HITAVADI,
June 3rd, 1898.

A case between a native and a European is, in most instances, sure to end in this way. Now, will Mr. Young be prosecuted on his own confession? He had no quarrel with the complainant and he received no provocation. He cannot therefore justify his conduct in any way. There will be public discontent if he is not prosecuted.

6. The same paper expresses its dissatisfaction at the Police Commissioner's reply to the Bengal Chamber of Commerce with reference to the question of the flogging of rioters. The proposal to flog rioters instead of subjecting them to the circuitous process of a judicial trial is a barbarous one, and will not be worthy of the civilised British Government. It is to be hoped that the Lieutenant-Governor will reject the proposal of the Bengal Chamber of Commerce.

HITAVADI.

7. The same paper has a cartoon showing a *tazia* procession consisting of a small number of Musalmans, languidly playing with small *lathis*, under the escort of a strong police guard consisting of two batches of constables armed with *lathis* under the leadership of two mounted European police officers. In the letter-press the

HITAVADI.

Muharram under police escort.

writer says that the last Muharram procession was a tame affair. Few took part in it and few had *lathis* in their hands. The procession was under complete police control. It was funny to see a procession consisting of half a dozen Musalman urchins under a superlatively strong police escort.

SANJIVANI,
June 4th, 1898.

8. The *Sanjivani* of the 4th June reports a case of fraudulent cooly recruiting in the Purulia district. Mr. Crawford, Manager of the Lalachera Garden in Cachar, came

A cooly case.

to Purulia in March last to recruit coolies. One day five *arkatis*, in the disguise of common wayfarers, entered a house and induced the inmates, by a promise of reward, to carry one of themselves, who appeared to be ill, to a hospital. After the party had proceeded some way, the bearers were asked to enter a house, the front door of which was at once closed upon them. The man who had pretended illness now came out of the palanquin and threatened them with bodily injury if they refused to sign agreements to become coolies. This they were obliged to do; and they were sent to the Lalachera Garden. Their relatives have, after a patient search, found out their whereabouts and applied to the Magistrate of Purulia for their release.

BANGAVASI,
June 4th, 1898.

9. The *Bangavasi* of the 4th June gives an account of the riot at Raypur, in the 24-Parganas district, as received from a villager and the Sub-Inspector of the Baruipur thana.

The riot at Raypur.

BANGAVASI.

10. The same paper writes as follows:—

The police in the last Muharram.

The Muharram is over. The police arrangements were strict. Every *tazia* procession was escorted by a *posse* of constables armed with *lathis* under a couple of sergeants armed with revolvers. We saw a procession thus escorted, consisting of Musalman lads jumping and frisking about with thin *lathis* in their hands. But why this over-cautious police arrangements in a country inhabited by a weak, ignorant and disarmed people, notorious for their cowardice? It is true that the riots which have taken place of late led the far-sighted and experienced Police Commissioner to take these precautionary measures. But are not these strict police arrangements likely to make the *budmashes* think that they are feared by the Government? To tell the truth, some such impression as this has taken possession of the mind of the *budmashes*, and has made them audacious enough to beard the British Lion in his den, with the inevitable result of rousing his anger and compelling him to take repressive measures to put them down with a high hand.

(b).—Working of the Courts.

FARIDPUR
HITAISHINI,
May 28th, 1898.

11. The *Faridpur Hitaishini* of the 28th May reports that in certain munsifi courts in Rajbari, the costs of taking evidence by commission, from witnesses incapacitated by age or disease from attending court, are required to be met by the witnesses themselves. The writer calls on the District Judge of Faridpur to enquire into the matter and redress the grievance.

Cost of examination of witnesses by commission in the Faridpur district.

FARIDPUR
HITAISHINI.

12. The same paper reports an extraordinary judgment pronounced by two Honorary Magistrates, Babu Nabin Krishna Basu and Maulvi Nurannavi, of the Sadar Bench, Faridpur, in the case of Rajkumar Sen *versus* Basir and Nasiruddi, of village Majhardia, station Ayinpur, under sections 448 and 144, Indian Penal Code. Before the case turned up, the complainant, Babu Rajkumar Sen, who calls himself the *gomasta* of *Kaviraj* Dwarikanath Sen of Calcutta, was, on a report from the Police Sub-Inspector of Ayinpur, bound in a security to keep the peace, by the District Magistrate's order, which was confirmed, on motion, by the High Court. The order denied the fact of the possession claimed by the same party as against the other in regard to a disputed piece of land out of which the present case arose. In the present case, the Sub-Inspector, Babu Brahma Mohan Ghosh having reported the disputed land to be in the possession of the complainant, the accused, Basir and Nasiruddi, were *challaned* in A Form and placed on trial before the Honorary Magistrates, in the month of Aswin (1304 B.E.). After eighteen adjournments and a long course of examination, they pronounced judgment in Baisakh of the present Bengali year, holding,

The Sadar Bench of Faridpur.

notwithstanding the aforesaid order of the District Magistrate under section 107, Criminal Procedure Code, the possession of the disputed land to have been in the complainant and sentencing the accused to a fine of Rs. 10 each. The judgment has, however, been set aside, on appeal, by the District Magistrate, and the possession of the accused has been affirmed.

So the Bench Magistrates took full eighteen months to dispose of a case which the District Magistrate disposed of in two hours.

Again, considering that the complainant was a *gomasta* of the celebrated *Kaviraj* Dwarikanath Sen of Calcutta, and that both the Bench Magistrates had sickness in their families, which may have been under the *Kaviraj's* treatment, the case should have been transferred from their file to some other Magistrate.

These Magistrates, who are both aged, one being a retired Government servant, and both totally unacquainted, as it seems, with the law, are certainly the most unfortunate selections the authorities could have made for the Sadar Bench.

It may be added that this is perhaps the first case in which the *Kaviraj's* party have been defeated, in the long course of litigation in which they have been engaged for the last 17 or 18 years. The District Judge is earnestly requested to enquire into this fact, and particularly into the course of justice in connection with the cases filed by or against them in the court at Bhangra, district Faridpur.

13. The *Basumati* of the 2nd June says that though Dr. Laing has been transferred from the fourth plague district to the third, the Magistrate has not found him any way to blame for taking the lives of Amrita Lal and

Mr. Allen's finding regarding Dr. Laing.

Nanda Lal in order to ensure his own safety. How a wise and experienced Magistrate like Mr. Allen could come to the conclusion that a few low-class people would have murdered Dr. Laing by trespassing into the house of a gentleman, it is hard to understand. That there was an unlawful assembly or that the doctor was attacked was certainly wrong; but such things must happen in a panic.

BASUMATI,
June 2nd, 1898.

14. The *Jyoti* of the 2nd June does not understand why the District Magistrate of Noakhali should have thrown out a complaint against the police, when in the same case a Deputy Magistrate thrice found them guilty of the charge preferred against them.

Dismissal of a case against the Noakhali police.

JYOTI,
June 2nd, 1898.

15. The *Hitavadi* of the 3rd June has the following:—

Dr. Laing's case.

We are not at all satisfied with the results of the inquest held on the death of Nandalal and Amritalal. Dr. Laing and Dr. Bipin Bihari Sarkar, says the Magistrate, concealed themselves in the staircase from a fear of being killed by the mob. At this juncture Dr. Laing saw Nandalal approaching him with a piece of wood, and he fired a shot which wounded Nandalal. Immediately after this, Dr. Laing, finding the tumult subsiding, came downstairs and saw five men approaching him with the object of beating him. He fired again and killed Amritalal. The plea of self-defence urged by the Magistrate has no force in our eye. In our opinion, Dr. Laing was not justified in firing at Nandalal in self-defence. Nandalal was not a very powerful man. He was a boy of eighteen. He was not followed by any one else, and Dr. Laing must have known this when he heard the footsteps of one and only one person. If Nandalal really intended to injure Dr. Laing, he could have easily overpowered him and prevented him from committing any mischief. There is nothing in the evidence to show that Nandalal was followed by a crowd. On the other hand, it is on record that Dr. Laing came downstairs immediately after firing at Nandalal, and that the report of his revolver did not bring any one to the staircase. This shows that Nandalal approached Dr. Laing singly, and that he could be easily secured and prevented from doing any injury to Dr. Laing. Can the plea of self-defence be reasonably and lawfully maintained in such a case? As for the death of Amritalal, why did Dr. Laing come downstairs immediately after firing at Nandalal? Why did he not follow the example of Dr. Sarkar and stay in the staircase till the police arrived? No one can say whether Dr. Laing came downstairs advisedly, with the object of shooting

HITAVADI,
June 3rd, 1898.

people with his revolver. Few will admit that he was compelled to fire at Amritalal in self-defence. It is said that Amritalal's mother will prosecute Dr. Laing for the murder of her son. Mr. Allen's enquiry into the case has not satisfied the public; many doubts have not been cleared up, many questions have not been settled.

HITAVADI,
June 3rd, 1898.

16. The same paper is not satisfied with the decision of the Allahabad High Court in the case of Mr. Tresham. Two natives have met with their death one after another, at the hands of Europeans in the office of Messrs. Cooper, Allen and Company. This being the case, ought not exemplary punishment to have been meted out to the accused? To tell the truth, it is not the writings of the native press, but such muddles in trial which have shaken the people's confidence in the justice and impartiality of the Government. Tresham kicked a native to death, but has been let off with a fine of Rs. 200. Will not this lead the public to think that a distinction is made between a native and a European in the dispensation of justice in our law courts?

(d)—Education.

MIHIR-O-SUDHAKAR,
June 3rd, 1898.

17. The *Mihir-o-Sudhakar* of the 3rd June reports that, for some reason or other, the Head-master of the Hooghly Collegiate School has become very unpopular with his pupils, and that his treatment of them has reduced their number from 300 to 200. The Director of Public Instruction is requested to inquire.

(f)—Local Self-Government and Municipal Administration.

KASIPUR NIVASI,
May 28th, 1898.

18. According to a correspondent of the *Kasipur Nivasi* of the 28th May, the people of Kasipur, near Barisal town, have been suffering for years from water-scarcity. All the tanks in the village dry up in the summer and only a little muddy and unwholesome water is left in some of them in that season. At times the villagers have to walk miles for a supply of turbid water, hardly fit for human use. This growing scarcity of water can only be removed by the excavation of a few large tanks and the dredging of the Bhedaria khal, which may also improve the condition of Datta *haut*, the only market in the neighbourhood, where one does not nowadays get all that one ordinarily requires.

BARISAL HITAIISI,
May 29th, 1898.

19. The *Barisal Hitaisi* of the 29th May reports that, contrary to municipal rules, a Musalman of high rank in Barisal town was buried in his own house a few days ago, and that the Judge of the district fishes in the reserve tank in front of the Collector's office, although the Municipality has prohibited the public from using it.

CHARU MIHIR,
May 30th, 1898.

20. A correspondent writes to the *Charu Mihir* of the 30th May to say that acute water-scarcity prevails in Chatipara and Silampur, two villages in the Tangail subdivision of the Mymensingh district, with a population of about 4,000. The few tanks that are there are all dried up, and their water is so foul as to be undrinkable.

CHARU MIHIR,

21. Another correspondent of the same paper suggests that instead of cutting down trees in the interior as a plague preventive, the Subdivisional Officer of Tangail, in the Mymensingh district, should devote his attention and energy to the affairs of the local Municipality of which he is the Chairman, and make arrangements for removing refuse from the streets and improving the drainage. Having usurped all power himself, he has reduced the Vice-Chairman to a cipher, and municipal affairs therefore lack supervision.

CHARU MIHIR.

22. The same paper says that the drains within the jurisdiction of the Nasirabad Municipality are not flushed, and that in many cases the filth, which is not removed by the scavenger carts, is finding its way back into the drains. If the number of carts is short of what is required, it should be increased. Anyhow

the roads and drains should be kept scrupulously clean, considering the scare that has been caused by the appearance of plague in Calcutta. The responsibility of the Municipality has increased, and it would do well to abolish the post of road *sircar* and appoint a sub-overseer who will be better able to help the overseer and look to the levelling of drain-beds, so that foul water may not accumulate anywhere, endangering the public health.

23. A correspondent of the *Jyoti* of the 2nd June complains that certain *budmashes* of Bailachari have taken to the practice of catching cows and sending them to the pound at Kalipur in the Chittagong district, the farmer of which offers a reward of Re. 1 for every ten cows, he himself charging six annas for each animal.

JYOTI,
June 2nd, 1898.

Pound oppression in the Chittagong district.

24. Now that the cholera hospital, erected at Sitakundu at a cost of Rs. 214, has been sold for Rs. 25, and as under the present arrangement another will not be constructed till the *Sivaratri mela* is near, the same paper asks if the authorities have decided as to what should be done in case an epidemic breaks out in the meantime among the pilgrims, a number of whom are always at the place. There is a great want of drinking water, there is no hospital, there is no proper arrangement for the removal of filth, and yet every pilgrim has to pay a tax of four annas. If proper sanitary arrangements are not made, the tax should, in justice, be abolished. A sum of Rs. 1,409 has been sanctioned for the construction of two permanent latrines. It would be better if this sum, instead of being spent for this purpose, were utilised in employing a permanent staff of *mehters*.

JYOTI.

The sanitation of Sitakunda.

(g)—*Railways and communications, including canals and irrigation.*

25. A correspondent of the *Hitavadi* of the 3rd June complains of want of drinking water at the stations on the Budge-Budge branch of the Eastern Bengal State Railway.

HITAVADI,
June 3rd, 1898.

Railway complaints.

Another correspondent of the same paper writes that the Station-master of the Baidyanath station is not going to be transferred to Memari. He has succeeded in getting his transfer cancelled by producing certificates from gentlemen of high position. The editor requests the railway authorities to enlighten the public on this point.

26. According to the *Sanjay* of the 3rd June, the Faridpur District Board has prepared an estimate of the cost of constructing a bridge over the bazar *khal*, but work has not commenced because the point whether the Municipality or the Board should bear the cost has not been settled. The Municipality ought not to be burdened with the cost, because it has never derived any benefit from the ferry across the *khal* and did not get the materials of the old bridge. That a bridge is wanted goes without saying, for people have constantly to cross the canal on their way to the bazar. The District Board should settle the point without much delay and commence the work of construction.

SANJAY,
June 3rd, 1898.

A bridge over the Faridpur bazar *khal*.

(h)—*General.*

27. A correspondent of the *Charu Mihir* of the 30th instant complains that the clerks of the Susanga-Durgapur Registration Office in the Mymensingh district give much trouble to people who come there to register deeds. Their exactions have become so great that poor people cannot have their documents registered at all.

CHARU MIHIR,
June 30th, 1898.

28. Another correspondent of the same paper reports that small-pox and a new kind of fatal cattle disease have appeared in Dhitpur and other villages under the Gafargaon thana in the Mymensingh district, and asks the Government to depute a Veterinary Assistant.

CHARU MIHIR.

Cattle disease in the Mymensingh district.

29. In an article entitled "Acting upon Precedent", the *Basumati* of the 2nd June says:—

BASUMATI,
June 2nd, 1898.

Lord Elgin's "acting upon precedent."

Sir John Woodburn declared plague, but did not approve of the proposal to establish quarantine

and house-to-house visitation. That view, however, was not shared by the Simla authorities. Lord Elgin who likes precedents, thought that the plague regulations in Calcutta would not be complete without a rule requiring a house-to-house visitation, because there was such a rule in the Bombay programme. So a telegraphic message was received in Calcutta ordering house-to-house visitation, and house-to-house visitation has already commenced.

This action on the part of Lord Elgin is like that of the head of the Hindu household in the story who had a cat hunted out and kept tied during the *puja* in the belief that it formed a part of the ceremony, because one of his forefathers had done so owing to the cat in his house having proved very mischievous.

MURSHIDABAD
HITAISHI,
June 2nd, 1898.

30. The *Murshidabad Hitaishi* of the 2nd June is grateful to Government for its recognition of the assumption by Babu Manindra Chandra of Kasimbazar of the title of Maharaja as the lawful successor of the late Maharani Swarnamayi. In 1875 Government promised the Maharani that the title would be bestowed on her successor. On her death, her property devolved on her mother-in-law, Rani Hara Sundari, who however renounced it in favour of Manindra Chandra, her daughter's son. Government has recognised Manindra Chandra as the Maharani's lawful successor.

This approval by Government should have come earlier; and it would have been quite mortifying if Government had withheld it longer. The Maharaja deserves the title, not only as being the lawful successor of the deceased Maharani, but as being a real benefactor of his country. The action of Government has evoked universal gratitude.

PRATIKAR,
June 3rd, 1898.

31. The *Pratihar* of the 3rd June expresses its gratitude at the action of the Government in approving of the assumption of the title of Maharaja by Babu Manindra Chandra of Kasimbazar.

SAMAY.
June 3rd 1898.

32. The *Samay* of the 3rd June has the following in connection with the plague in Calcutta:—

The working of the plague measures in Calcutta.

The wise and benevolent attitude of the Government inspired us from the beginning with the hope that the plague measures would cause no hardship whatever, and that Calcutta would speedily regain its prosperity. Our experience of the first weeks of the plague confirmed us in that hope. People were beginning to return and the assurances of the Government that plague-patients would not be carried to the Maniktala Hospital in ambulance vans, and that in ascertaining the disease the opinion not of the Municipal doctors only, but of the members of the Vigilance Committees and of experienced non-official doctors would be listened to were particularly encouraging. But since Sir John Woodburn, to our misfortune, fell ill and repaired with his Secretaries to Darjeeling, things have again turned topsy-turvy in Calcutta. It is reported that the Government's declarations are no longer strictly adhered to in practice. The public mind is again alarmed, and the stampede has again begun. It is apprehended that if the Government does not promptly come forward to give the lie to these sinister reports, Calcutta will in no time share the fate of ancient Gaur, and the commerce of the city will receive a death-blow.

In the first place, it is reported that the plague doctors who have come from Bombay, visit patients on slender information and carry them to the hospital without duly examining them. Simple fever cases are said to have been removed to the hospital as "suspected cases." It is even rumoured that these plague-hunters would be glad to send persons in perfect health to the hospitals. The cases of Haridas Bania, Prasad Dom, Bertie Wright and Mildred Andrews are cited as instances in point.

In the second place, it is reported that plague officers now come in search of cases on anonymous information. We are inclined to disbelieve this report; however, the attention of the authorities is all the more urgently invited to it.

In the third place, it is reported that, notwithstanding Government orders forbidding the removal of patients in ambulance vans, Hanuman Bania and Prasad Dom were carried to Maniktala in such conveyances. The ambulance vans work on the mob as a red rag does on a bull, and it has been very

prudent of the Plague Commissioners to have prohibited its use. Why, then, was a departure made from the rule in these cases?

In the fourth place, it is reported that during the last few days, wherever a plague patient had to be removed, the plague doctors came armed with revolvers and accompanied by a police escort. The Lieutenant-Governor had promised that the police would have no hand in the execution of plague measures.

The people believe what they see, and assurances which are but perfunctorily acted on are to them as idle wind. The Lieutenant-Governor is now away; we are at a loss to find on whom the responsibility for plague administration now rests; we do not know where to look for correct report, and we are obliged to put faith in every chance report that reaches us.

33. The *Hitavadi* of the 3rd June has the following:—

HITAVADI,
June 3rd, 1898.

The nature of the plague in Calcutta.

There are many in whose opinion it is extremely doubtful whether real plague has invaded Calcutta. Has Calcutta been actually visited by that plague which ruined London and devastated Hong-Kong? On the 26th September 1896 plague was declared in Bombay, and within six weeks it was found raging in that town. This is, however, not the case with Calcutta. It is six weeks since plague was declared in the metropolis, but there is no indication that it has assumed a virulent character. Plague means *mahamari*, a disease, that is, which decimates the population of a country. A disease which kills ten or twenty people in a week cannot, therefore, be called plague. No more than fifty persons have died of the disease in Calcutta within six weeks. Will you still call it plague?

The plague regulations have been enforced in Calcutta in the name of the Venice Convention. But does the Venice Convention contemplate the disease which prevails in Calcutta and which is going by the name of plague? The Venice Convention is, in our opinion, directed against that virulent type of epidemic which devastates a country and turns whole towns and villages into dreary deserts. Thanks to the climate of Calcutta or any other circumstance that we do not know, plague of this virulent type has not visited Calcutta. M. Haffkine, who examined the blood of Iswar Mudi said that plague of a virulent type had visited Calcutta, and that if it were not suppressed in time, the consequences would be disastrous. Everybody now sees how far M. Haffkine's calculations have proved true. The disease officially declared as plague is not killing even two persons per day. Are we not then warranted to arrive at the conclusion that M. Haffkine was not correct in his examination of Iswar Mudi's blood?

The declaration of plague in Calcutta was based solely on the results of the examination of Iswar Mudi's blood. In our opinion, the blood of the other patients who have died of the malady in question, ought to have been submitted to bacteriological examination. The Chairman of the Calcutta Municipality plainly admitted the other day that the blood of no other person except Iswar Mudi had been bacteriologically examined. Why not, pray? In the absence of such an examination, where is the proof that all who have up to date been removed to the plague hospital were really suffering from plague? The zealous plague officers took hale and hearty Haridas for a plague patient. They mistook a case of tonsillitis for a case of plague, and insisted on removing to the plague hospital a teething child who was suffering from simple fever. This being the case, who can say that among the patients removed to the plague hospital, there were not many who were not at all suffering from plague?

Even if we grant, for argument's sake that plague has really broken out in Calcutta, it cannot but be admitted that this plague is not of a virulent type like that which visited London or Hong-Kong or Bombay. It is, therefore, not advisable to adopt drastic measures for its suppression. Cholera and small-pox not infrequently break out in Calcutta far more violently than plague has done, but the Government never enforces isolation or segregation for their suppression. If the Venice Convention be at the root of all these drastic measures, the best thing to do will be to tell the European Powers that the plague which has broken out in Calcutta is not the plague which is

contemplated by the Venice Convention, and drastic measures need not therefore be adopted for its suppression. The Government should do this instead of creating a panic among the people by the enforcement of rigorous measures.

Let the blood of those who are said to have died of plague in Calcutta be sent to competent bacteriologists for examination. The authorities should not depend solely on M. Haffkine. Let the majority of eminent bacteriologists consulted on the point declare that plague has really appeared in Calcutta and the public will accept that decision without demur or hesitation. The Government, too, will be able to safely rely upon it. The Government ought to remove all suspicion from the public mind.

The question of ways and means has also to be taken into consideration. Hospitals have been erected in many places, and many men have been employed to do plague work. There have been riots and disturbances, fines and imprisonments. The authorities, too, are in great anxiety. If, in this crisis, eminent bacteriologists declare Calcutta free from plague, or say that the sporadic plague prevailing in the town is nothing very serious, the people as well as the Government will be saved a good deal of anxiety, trouble and expense.

34. The same paper has the following:—

Plague isolation.

The Government seems to be very much in favour of isolation in plague. Isolation presupposes the contagious nature of the disease. But is the plague said to be prevailing in Calcutta contagious? If it is contagious, isolation and segregation must be resorted to. If not, what is the use of these two preventive measures?

It is not known that the inmates of a house in which a plague patient has been discovered have caught the contagion from him. Take the Champatala case, for instance. The mother of the child, who is said to have died of plague, did not catch plague, although she nursed the patient. In most instances, people who came into contact with plague patients enjoyed immunity from the disease. This is why people say that plague has not visited Calcutta, or if it has, it is not of a contagious nature.

This being the case, where is the necessity for isolation? In Bombay as well as in Calcutta few of those who nursed plague patients caught plague. It is true that they always kept themselves scrupulously disinfected, but they had not got themselves inoculated. If disinfection proved efficacious in the prevention of plague in their case, let disinfection and not isolation or inoculation be the one measure resorted to.

The Indian public, either through ignorance or through prejudice, have failed to realise the benefits of isolation and segregation. The Government, too, has not been able to prove the necessity of these two measures. This being the case, what is the use of creating discontent in the public mind? God forbid! if the plague assumes a virulent character in Calcutta, then will be the time for the Government to adopt drastic measures. It is true that, in the opinion of some of the authorities, isolation resorted to in the beginning is sure to suppress plague and nip it in the bud, but there does not appear to be any the least proof in favour of this statement. In Bombay drastic measures were adopted from the very beginning, but they utterly failed to check the spread of the epidemic. In Calcutta also sporadic cases of plague are occurring in spite of the strict measures adopted by the Government.

Isolation and segregation are not at all suited to Indian society, and are destined to fail. In Bombay they failed to check the spread of the epidemic and led to the concealment of plague cases. Dr. Blaney and other eminent doctors have, after a careful consideration of the circumstances of Indian society, declared themselves as decidedly against these two measures. Look at the question from whatever point of view, you cannot but arrive at the conclusion that there is absolutely no necessity for isolation and segregation in Calcutta. Let the Government abolish these, and the people will bless it.

There has been neither an increase nor a decrease of the number of plague cases. But still the panic is at its height. People say that cases of simple fever or any other illness are being taken for plague cases and removed to the plague hospital. A sense of insecurity prevails in the town, and people do not call doctors in cases of illness, lest they should run the risk of being reported and

HITAVADI,
June 3rd, 1898.

removed to the hospital. Who can say that many are not dying simply through want of medical treatment? This would not have been the case if isolation and segregation had not been enforced. We cannot understand why the authorities should be hesitating to abolish a system which has caused worry and trouble, and the usefulness of which is still a matter of doubt and uncertainty. There is very little doubt that fear of isolation is at the root of the riots and disturbances, which have lately occurred in Calcutta.

35. It is quite clear, writes the same paper, from the Secretary of State's reply to a question in Parliament that Reuter was wrong in informing the Indian public that the Natus had been released on certain conditions.

The question of the release of the Natus.

The Natus have not been released; only the jail restrictions imposed upon them have been relaxed in their favour. It cannot be said whether this relaxation of restrictions has anything to do with the petition submitted to Parliament by the wife of the elder Natus; but this is certain that there would have been a hot debate over that petition if this relaxation of restrictions had not been made by the Government. The Secretary of State has assigned three different reasons at three different times for the confinement of the Natus. These are, (1) their complicity in the murder of Rand and Ayerst; (2) their attempt to bribe plague officers; and (3) their threatening a nurse connected with the plague hospital. The petition of Mrs. Natus would have given Parliament an opportunity to expose the hollowness of the Secretary of State's statements. But the relaxation of restrictions in favour of the Natus has deprived the Members of Parliament of that golden opportunity. Be that as it may, it is a relief to find the Government gradually recognising the blunders they have committed in Poona.

HITAVADI,
June 3rd, 1898.

36. The same paper writes as follows:—

HITAVADI.

Prohibition of a play on the Bombay stage.

A Marathi drama called "Sivaji" has lately been published in Bombay, and was proposed to be put on the boards of a local theatre. In the handbills announcing the play, there was a picture of "Sivaji" thrusting his sword into the body of a lion. The police objected to the distribution of these handbills and attached three hundred copies of the same. It also stopped the play on the ground that the drama contained seditious matter. The author of the book, who is a Hindu, was also summoned by the Police Commissioner, but it is not known what the Police Commissioner told him. The police is still making an enquiry into the matter. We cannot express any opinion without reading the book and without being acquainted with the history of the case, but we can say this, that the Bombay authorities have of late become suspicious of anything which is said, done or written in connection with Sivaji. Sivaji is an ideal man in the Mahratta eye, and nothing which the Mahrattas do in honour of his memory is likely to smell of sedition. Do the Mahrattas know nothing of the innumerable blessings they enjoy under British rule? Why should they then entertain a feeling of hatred against Englishmen? To tell the truth, there is no one in India who is so foolish as to wish ill to the British Government. Nay, were the English to leave the country of their own accord, the Indian people would go on their knees and pray them to stay in this country. We cannot understand why the authorities should unreasonably suspect the Indian people and thereby wound their feelings.

HITAVADI.

37. The same paper writes as follows in connection with Mr. Duncan, The Postal Superintendent of Manbhum:—

We understand that the Divisional Inspector has been instructed to make an enquiry into the complaint regarding Mr. Duncan's unlawful collection of fowl for his own use. The enquiry, however, is being made not in the office but in Mr. Duncan's private residence. The Inspector Babu, moreover, appears to be more busy in ascertaining how the *Hitavadi* came to be supplied with Mr. Duncan's letter than in ascertaining how far Mr. Duncan is guilty of the charges preferred against him. All the postal employes, however, have admitted that they used to bring fowl to Mr. Duncan along with postal articles. As for Mr. Duncan, he is out inspecting the Bankura Post Office, and has taken more than fifteen days to complete his inspection, whereas in previous

HITAVADI,
June 3rd, 1898.

years he took no more than four days to inspect the office. Why is this so? Is Mr. Duncan trying his best to find out flaws in the work of the office staff?

38. According to the *Indian Daily News*, writes the same paper, the Government has proposed to release Tilak on the condition that he must not in future take any part in

political movements. There does not appear to be any truth underlying this rumour. Tilak would not have been sent to jail if he had apologised to the Government. He knew this, but his conscience and spirit of independence prevented him from declaring himself guilty when he was undoubtedly innocent. It is not likely that the same Tilak would now stoop so low as to promise not to take any part in a political movement. Nor do we think that the Government will stoop so low as to make such a proposal as this.

SANJAY,
June 3rd, 1898.

39. The *Sanjay* of the 3rd June welcomes Mr. Bolton on his return from leave, and hopes that with Sir John Woodburn he will continue long in office and rule the country well and justly.

BANGAVASI,
June 4th, 1898.

40. The *Bangavasi* of the 4th June is glad that Mr. Bolton has returned from leave. It is a great comfort that an experienced helmsman has taken charge of the vessel of State.

BANGAVASI.

41. The same paper writes that a rumour was set afloat in Bombay that Mr. Tilak would be released on the Queen's birthday. This rumour induced about six hundred Brahmans to go to the Yerrowda Jail and wait at the gate for six hours, with the object of accompanying Mr. Tilak home after his release. They ate nothing the whole day, and they came back disappointed when the jailor told them that they had been hoaxed, and that there was no likelihood of Mr. Tilak's release. It is also rumoured that Mr. Tilak may be released if he gives an undertaking that he will never again take a part in any political movement. Release, O Lord! release Mr. Tilak. He belongs to the Brahman caste, the caste of beggars, and we shall not let him talk politics again. We shall only hear him explain the *Gita* and recite *Chandi*.

BANGAVASI.

42. The same paper is glad to understand that the assumption of the title of Government's recognition of Maharaja by Babu Manindra Chandra Nandi has been officially recognised. All lawful successors of the late Maharani Sarnamayi are entitled to the title of Maharaja, but during the life-time of Rani Hara Sundari, Manindra Babu cannot be looked upon as the late Maharani's successor; he is only a proprietor by right of purchase. For this reason Government had not so long recognised the assumption of the title of Maharaja by Manindra Babu. But Manindra Babu has now received the following telegram from Government:—

"Under the authority of His Excellency the Viceroy, His Honour the Lieutenant-Governor approves of the assumption by you of the title of Maharaja as lawful successor of the late Maharani Sarnamayi, C.I. A notification on the subject will be published in the next Gazette."

Manindra Babu is ably managing the estate and has amicably settled all differences. There is no *daladali* in Kasimbazar.

SANJIVANI,
June 4th, 1898.

43. While thanking Sir John Woodburn for the many good plague regulations His Honour has issued, the *Sanjivani* of the 4th June says that the credit of making the rule under which plague patients are not to be separated from their relatives and of encouraging inoculation belongs to Sir Alexander Mackenzie and not, as is generally supposed, to his successor.

SANJIVANI.

44. The same paper says that only the high-minded rectify their mistakes, and thinks that the Bombay Government will reduce the rigour of its policy now that Mr. Crowe has publicly said that he did not find any conspiracy or any evidence to connect any respectable man with Chapekar's crime. It is the impression that a conspiracy was formed and that Chapekar was a tool in the hands of influential men that so much rigour was exercised, so many educated men were imprisoned, and so many rigorous laws were passed.

SANJIVANI,
June 4th, 1898.

45. According to the same paper, Babu Govinda Chandra Basak, the Sub-divisional Officer of Tangail, in the Mymensingh district, has made himself very unpopular. He performed a *doljatra* ceremony with public subscriptions, but the public never knew how their money

Plague measures in the Tangail subdivision of the Mymensingh district.

was spent. Then, in view of the appearance of plague in Calcutta, he has ordered all trees up to 12 feet in height to be cut down within the area of the local municipality, and has employed an extra establishment for the same purpose. He is, however, doing nothing to keep the town clean. This has resulted in loss to many poor people, some of whom derived their living from the trees. To make matters worse, he has issued a notice to the effect that if the owners fail to pay the cost of cutting their trees, it should be recovered by the attachment and sale of their movable property. One Hara Kumar Sing, a peon of the criminal courts, made an application to him to the effect that his trees had been illegally cut down. This enraged the Subdivisional Officer so much that he proceeded to the applicant's house, accompanied by coolies and constables, and destroyed the trees which still remained. While engaged in this work he vaunted that he had enforced only one-eighth of the regulations, and that the rest would be enforced by and bye. The Subdivisional Officer's men have extorted money from the poor.

The writer then gives the names of some of the persons whose trees have been cut:—

BETKA VILLAGE.

1. *Rakshya Dashya*.—Old widow, living on the proceeds of fruits. Two papiya trees with 100 fruits, 10 or 12 plantain trees, 10 or 12 bamboos and a large branch of a jack-tree with fruit.

Kripamayee Dashya.—A widow living like the first. Thirteen bamboos.

Govindanath Bhaumik.—He had cleared his house of all rubbish, but still 50 or 60 bamboos and several plantain trees were cut.

AKUR TAKUR VILLAGE.

Durga Bewa.—Nineteen bamboos. A tamarind tree was saved by a bribe of four annas.

Nilchand Pal.—Fifty or sixty *kembhra* trees.

Ramanikanta Bhaumik.—Ten or twelve bamboos.

SABALIYA VILLAGE.

Nanda Kumar Gop.—Gave a bribe of 8 annas and saved his trees

Harinath Saha.—Several mango and jack-trees with fruit; a *nathan* tree was saved by a bribe of 8 annas.

Ramanath Das.—Fifty or sixty bamboos; a bribe of four annas saved a *jalpai* tree.

Dhairya Meleni.—The branches of several mango trees with fruit.

Govinda Gop.—Fourteen or fifteen bamboos were cut and sold to Mahes Gop for 14 annas.

Kailas Mali.—Hundred and fifty bamboos, several plantain trees and a branch of a mango tree with fruit.

Iswar Sutradhar.—Fifty or sixty bamboos and a lemon tree with fruit.

The Subdivisional Officer has also created a scare by selecting a site for a plague hospital, and by declaring that he will bring the plague serum from Calcutta for inoculation.

46. The *Nusrat-ul-Islam* of the 6th June says that there is a false rumour that those who are taken to the plague hospital are mercilessly killed there by the plague doctors.

NUSRAT-UL-ISLAM,
June 6th, 1898.

A false plague rumour. Ignorant people believing this rumour to be correct are leaving Calcutta for the sake of their lives. The inventors of the rumour ought to be severely punished.

47. Referring to the plague rules which were passed in England in the memorable year 1665 and which the *Englishman* quotes in its columns, the *Hitaishi* of the 7th June points out that although there is a good deal of

HITAISHI,
June 7th, 1898.

The London and the Indian plague rules.

resemblance between those rules and the rules at present in force in this country, there is one among them—"no person to be conveyed out of any infected house"—which shows great difference and which the *Englishman*, while chuckling over the resemblance, has not noted. It is not a little strange that the segregation which is being enforced in this country and which is admittedly least adapted to this country was not or could not be enforced in England, where the removal of a patient to a hospital means infinitely less than it does in this country. Home segregation, the writer maintains, is the only system which it is possible to introduce here, and it is hoped that Government will at last see its way to introduce it.

HITAISHI,
June 7th, 1898.

48. Referring to the statement of Lord George Hamilton in Parliament that the Natus have not yet been liberated, but will be liberated if they prove themselves well-behaved, the same paper asks, what was the crime for which they were imprisoned, and how are they to prove themselves well-behaved, when they do not know how they have offended?

The return of the Natus.

III.—LEGISLATIVE.

HITAVADI,
June 3rd, 1898.

49. The *Hitavadi* of the 3rd June thus comments on the British Indian Association's memorial on zamindari representation in the Legislative Council:—

We are pained but not surprised at the British Indian Association's memorial. It is a matter of regret that an Association which once boasted of men like Kristo Das Pal should fall so low. But no wonder. Babu Rajkumar Sarvadhikari has taken the place of Kristo Das Pal, and the British Indian Association has fallen on evil days. Babu Rajkumar wants to see Maharaj-Kumar Pradyot Kumar Tagore nominated to a seat in the Legislative Council. The Maharaja of Darbhanga and Babu Saligram Singh are members of the Legislative Council. Do they not represent the zamindari interest? Are they not fitter representatives of the zamindari interest than the Maharaj-Kumar can ever expect to be? Is the Maharaj-Kumar, who is a young man and has not received high education, qualified to be a member of a Legislative Council?

Let those who are seeking the favour of the rich, who do not hesitate to ruin their mother country in order to serve their sordid ends, and who, being in extreme want of money, are determined to get it by hook or by crook, say what they will, it will be unanimously admitted by all patriotic, impartial and sensible men that Maharaj-Kumar Pradyot Kumar Tagore cannot take his seat on the same level with those who at present represent zamindari interest in the Legislative Council. Babu Rajkumar has a motive in supporting the Maharaj-Kumar's candidature, and everybody knows what that motive is. The British Indian Association has, in its memorial, abused pleaders and schoolmasters right and left, and has thereby only shown the weakness of its cause. The pleaders and schoolmasters who have taken their seats in the Legislative Councils are not men who have no stake in the country; they are not the senseless, greedy and indebted people of whom the British Indian Association speaks. Since the reconstitution of the Indian Legislative Councils all the Indian communities have come to be represented, and that this is so has been admitted by a Conservative Lieutenant-Governor like Sir Charles Elliott. It is the British Indian Association's misfortune that it finds nothing to be satisfied with in the Indian Legislative Councils as at present constituted.

BANGAVASI,
June 4th, 1898.

50. The *Bangavasi* of the 4th June contains a long article on the British Indian Association's memorial on the subject of zamindari representation in the Legislative Councils in India. After strongly condemning the lawyers as a class, the writer proceeds as follows:—

The "Vakil raj," i.e., the lawyers as a class were so long an object of displeasure to the European official. They have, it appears, now incurred the displeasure of the zamindars as well. The British Indian Association has submitted a memorial to the Lieutenant-Governor with the view of curtailing the powers of the "Vakil raj." In the opinion of the memorialists the representative principle introduced into the Indian Legislative Councils has led to the exclusive election of pleaders and barristers, and the zamindars, the natural

leaders of the people have been thrown into the shade. The British Indian Association therefore prays the Government to give that body the right of returning its own representative to the Provincial Legislative Council. To our mind, the British Indian Association's memorial is well-advised and well-timed. If its prayer is granted, the scions of the aristocratic families in Bengal will have some useful occupation to engage their attention. At present their time hangs heavy on their hands, and they are in the habit of killing it unmercifully in the absence of a better occupation. To tell the truth, most of the scions of the Bengal zamindars are worse than beasts in their manners and occupations, simply because they have no high ideal before them, no noble and profitable object to strive for and attain. A zamindar's son boasting of his lakhs and lording it over a lakh of raiyats finds nothing more attractive than luxury and sensual pleasure, nothing which can prove profitable and beneficial to the community. The Government has so far done nothing to make the scions of the zamindari families in Bengal worthy of the high position they occupy in society. A licentious drunkard, a devil incarnate, can become a Raja or a Maharaja by contributing a lakh of rupees to a charitable fund. Even an illiterate fool will be covered with honour if he liberally patronises a club or any other undertaking in which Englishmen take a prominent part. These men cannot, of course, become members of the Legislative Councils, and pleaders and barristers monopolise all the seats there.

If the zamindars are given facilities for entering the Legislative Councils, they will get some occupation worthy of their aspiration and will be able to regain the high position which they formerly held in Indian society. It is to be hoped that Sir John Woodburn will grant the prayer of the British Indian Association.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

51. The *Sansodhini* of the 1st June reports great distress in thanas Jaldi and Banskhal in the Chittagong district. The cultivators have not got a rupee in their pockets, and so cultivation has not begun yet. They cannot get loans, although they are ready to mortgage their lands. In their distress they have begun selling off all their belongings, including their cattle. The Collector is requested to grant them advances. Merchants also may very profitably do the same, stipulating to take the interest in kind.

SANSODHINI,
June 1st, 1898.

52. The *Jyoti* of the 2nd June says that heartrending is the condition of the people of Chittagong. They are not only houseless, but are literally starving. Many are dying, while others are getting so emaciated as to be absolutely incapable of manual labour.

JYOTI,
June 2nd, 1898.

Two letters are published in this issue of the paper. One of these is written by a man at Bailachari, who says that the raiyats of Kathoria, Bagmara, Kotepara, Manikpathan, and Bailachari have not yet been able to construct their houses, and have no seeds or cattle for cultivation. Many of them do not get even a full meal a day. The two children of one Fazar Ali of village Kathoria were seen by the correspondent eating some vegetable without any rice, which is selling at two annas per seer. But Fazar Ali is not the only man who cannot give rice to his children. Two children died of starvation at Kotepara on the 18th May.

The other letter, which is from Sukhchhari and is dated the 2nd May, gives the names of some women who have often to go without a meal for one or two days, and some of whom have been so reduced that if they are not relieved at once they will die in a month or so.

Village Sukhchhari.

1. Nayantara, wife of Govindaram De, with a daughter, six years old.
2. Govinda Kumari, widow of Mohesh Chandra Chakravarti, with three sons and one daughter, aged from 3 to 10 years.
3. Jagadiswari, widow of Raj Chandra Chakravarti.
4. Ambika Debi.
5. Lalita, wife of Ramsebak De.
6. Ushavati, wife of Haridas Chakravati, with a son and a daughter.

Village Purna Kalanja.

1. Syandhari, with two daughters and one son.
2. Bhagyavati.
3. Vidyavati.
4. Kalu, widow of Lakshmi Charan Nath, with one son and one daughter.
5. Ramsevak, son of Tapasyaram Nath, has a sickly wife and two children.
6. Indra Kumari, daughter of Ramjay Nath, with one son and three daughters.
7. Hachini (blind).
8. Kaincha.
9. Mussamat Ali Bibi, with one daughter.
10. Wife of Alimuddin with two daughters.
11. Sarat Kumari, wife of Isan Chandra De, with one son and one daughter.

Village Amirabad.

1. Sureswari, widow of Ramdayal Chakravarti.
2. Bamasundari, widow of Narakisor Bhattarcharyya, with four sons.
3. Mussamat Goljani, with two daughters.
4. Tarangini, widow of Makhan Chakravati.

Village Padna.

1. Usha, washer-woman.
2. Tarini, washer-woman, with one son and one daughter.
3. Rajkumari, washer-woman, with one daughter and two sons.

VI — MISCELLANEOUS.

KASIPUR NIVASI,
May 28th, 1898.

53. The *Kasipur Nivasi* of the 28th May is glad that the title of Rai Bahadur has been conferred on the well-known pleader of Barisal, Babu Dwarkanath Datta.

CHARU MIHIR,
May 30th, 1898.

54. The *Charu Mihir* of the 30th May has the following:—

Political agitation by Indians. Our greatest drawback in political agitation is that we do not generally agree or sympathise with one another, and that no moral force regulates our movements. No sooner we leave the Congress pandal than our differences show themselves in a manner which makes us unwilling to look each other in the face, and our smaller associations, for this reason, gradually die out. If the National Congress has to be kept alive and made more and more strong, small associations must be formed in every town and village. Our agitators take fright from the attitude of anger which Government now and then takes up in relation to the Congress. They would not do so, if they were not poor. The question of the country's material prosperity is a vital one, and if the Congress cannot take it up, the Provincial Conferences should.

The failure of certain native joint-stock companies is making people despair of improvement on those lines, and the Provincial Conference ought to probe the question of this failure. What blood is to the human body that is wealth to a nation. It will never do to carry on political agitation without paying any attention to the material prosperity of the country.

CHARU MIHIR.

55. The same paper is ashamed to even translate the abusive epithets used by the *Englishman* in speaking of Sivaji, the national hero of the Mahrattas.

SARASWAT PATRA,
May 31st, 1898.

56. Speaking of the Dacca Conference, the *Saraswat Patra* of the 31st May regrets that the proceedings of the Conference, which is a movement intended for the Bengalis and of which the Bengalis are the prime movers, should be carried

on in English, and not in the language of the Province. Why was not even the song with which the proceedings were opened sung in English? The President declared that the Conference could live only if it appealed to the masses. Where, then, was the consistency of his making his speech in English, and not in the language which the masses understand?

57. The *Jyoti* of the 2nd June writes as follows:—

The *Englishman* on the loyalty of the Native Press.

If the *Englishman* thinks that it can hide the truth, as Hanuman did the sun, it is very much mistaken. We agree with the *Englishman* in thinking that the British Empire in India rests not so much on its military power as on moral influence, and that this influence has greatly diminished during the last few years. In tracing the cause of this loss of moral power, the *Englishman* calls the native press and platform wicked, lawless, foolish, and seditious.

If the moral influence of the rulers is not now as strong as it was before, the fault lies with the authorities, and with the Anglo-Indian papers which have created false impressions in the mind of the Government. Who is responsible for the Government's loss of prestige when natives are kicked or shot to death by Europeans, who, by pleading accident or weakness of the spleen, either get off scot-free or receive only a nominal punishment? Who is to be held responsible if the impartiality of the authorities is questioned on the ground of Hindus and Mahammadans being required to maintain Christian ministers? Whose, again, is the fault if the people do not feel quite sure of their property and liberty after seeing how the Nattu brothers have been treated? Whose is the blame that the whole Indian community has been terror-stricken owing to the house-to-house visitation carried out by European soldiers in Poona in the name of the plague? There is no doubt that the moral influence of the Government is on the wane. And we know that it is for this that the native press and the platform have called for a remedy. We protest whenever we find that any act of the Government is calculated to annoy or excite the hatred of the people or put a stain on the fair fame of England. But our words perhaps, never reach the ears of the rulers. If Lord Sandhurst had listened to the advice of the native editors and adopted the mild policy he has now adopted, Bombay might have been spared many sad sights.

The *Englishman* says that our motive is either to annoy the officials, or to make riots after weakening the hands of the authorities. We say, we do not desire riots and we do not like to see the Government in arms or in an angry mood. We have no weapons with which to defend ourselves, and in disturbances we shall be the first to suffer. We love peace and order, and we are loyal subjects of Her Majesty. If Lord Sandhurst or Sir Charles Elliott have been adversely criticised in the vernacular press or on the platform, they must thank themselves for it.

58. The *Hitavadi* of the 3rd June has the following on the meeting of the Bengal Provincial Conference at Dacca:—

The Bengal Provincial Conference at Dacca.

The last meeting of the Bengal Provincial Conference was held with great *éclat* at Dacca. The delegates from all parts of Bengal mustered strong. The shadow of famine is still hanging over the country, and the plague is raging. The people are panic-stricken, awe-struck, and dumbfounded. It was feared that the Bengal public would not be able to take a part in this year's demonstration with a whole heart. Happily, however, that fear has proved to be unfounded. Can a son ever forget to do his duty by his mother? He must serve his mother in weal and woe, in rain and sunshine. The Bengali knows this very well, and he came to this year's Conference. The Conference Hall was filled, and many who had purchased tickets were crowded out.

59. The *Bangavasi* of the 4th June has a cartoon on the exemption of municipal *mehters* and conservancy coolies and scavengers from inoculation and segregation. *Panchananda* appears in the dress of a municipal scavenger, with a broom in one hand and a shovel and a basket in the other. A card hangs from his neck

JYOTI,
June 2nd, 1898.

HITAVADI,
June 3rd, 1898.

BANGAVASI
June 4th, 1898.

on which is written — *khalas tikit*, or "the exemption ticket." The letter-press is as follows:—

(A far-fetched composition).

The king is honoured in his own country, but a learned man
is honoured everywhere.

Does not all that you see convince you of the truth of this
adage?

Haffkine is a Russian,

But a man of deep erudition.

Or why should he be so much honoured and respected in
this country?

Why is he receiving honour and attention which may not be
in the lot of the Czar himself if he comes to India?

Haffkine says that

Inoculation is a preventive of plague,

And a cry of inoculation is at once raised far and wide.

There is a great difficulty and the people are thrown into a
panic.

They of that quarter

Are the first to get themselves inoculated.

They get themselves inoculated, men and women,

And give to the world a proof of their courage.

Their example proves catching,

And people flock to the Municipal Office

To get themselves inoculated. There is a regular rush for
inoculation.

But still people are afraid of inoculation and have no sleep.

But if you are still afraid of inoculation,

Do one thing.

Become a *mehter* or a scavenger, and you will not have to
be inoculated,

Or to go to the segregation hospital when you get fever with
a glandular swelling.

This is why I have become a *mehter*.

I have now no fear,

And I have the chance of a reward into the bargain.

I just give you the hint—inoculation would have given me
both reward and exemption from segregation.

SONG.

(To the *Ramprasadi* tune).

Mother! I have become a *mehter*,

And am happily and cheerfully carrying a tub and a broom.

I am, O mother! a favoured child,

And have been favoured with a pass, which has exempted
me from inoculation

And allowed me to stay at home.

I no longer fear fever,

Or the swelling of the neck or the groin.

I have closed the road,

That leads to the segregation hospital.

BANGAVASI,
June 4th, 1898.

60. The same paper writes that a *darbar* was lately held in the Northbrook
Hall, Dacca, for the purpose of conferring the
Honour to Babu Kaliprasanna Ghosh.
title of Rai Bahadur on Babu Kaliprasanna Ghosh,
the well-known Bengali writer. The *élite* of the town, native and European,
were present on the occasion, and there was a sprinkling of European ladies
who graced the meeting with their presence. The assumption of the title by
Babu Kaliprasanna has gratified the public and given them cause for congra-
tulation and glorification, because the honour has been conferred on him on the
ground that he is a Bengali writer of distinction and is a sincere friend of
the Bengali language and literature. May Kaliprasanna Babu live long and go
on promoting the cause of his mother language and mother country!

BANGAVASI.

61. The same paper writes as follows:—

The Mahratta drama *Sivaji*.

It is a pity that there are people in Poona who
have not yet been brought to their senses. *Sivaji*,
a Mahratta drama, lately published, was proposed to be put on the boards of a
Mahratta theatre in Grant Road, Poona. In the opinion of the Poona

police authorities, the drama in question is a seditious publication, and they have prevented it from being put on the boards. The handbills announcing the play contained a picture of Sivaji in the act of thrusting a sword into the body of a lion, and they have been suppressed. We have not read the drama in question, and cannot, therefore, say whether it is really seditious or not. If it is really seditious, the Government has done well by preventing its publication. Why should the Poona people be so saucy? The town has been devastated by the plague, and Mr. Tilak is still in jail. In their treatment of the Natus brothers, the Government has shown that it knows how to protect the innocent and punish the wicked. Either on suspicion or on receipt of evidence the Government confined the Natus without a trial, no doubt for the good of the State, and has released them now that it considers it right to do so. It is no doubt still fresh in the memory of the reader that only eight months ago more newspapers than one were prosecuted for and convicted of, sedition in the Bombay Presidency. Is it not rather strange that a drama like *Sivaji* should so soon be published? Why, again, this picture of Sivaji thrusting a sword into the body of a lion? The lion in the picture is sure to give rise to unpleasant thoughts in the reader's mind. At the present juncture nothing is more desirable than peace. Let us have peace by all means. Be peaceful and mind your business.

62. The same paper has the following:—

The English translator of the *Mahabharat*.

A petition has been submitted to the Secretary of State, signed by Lord Northbrook and other distinguished Englishmen, praying for the grant of a pension from the civil list to Babu Kisori Mohan Ganguli, the English translator of the *Mahabharat*. No Bengali was ever before so much favoured as Kisori Babu. Kisori Babu is the translator of the *Mahabharat*, which was published by Babu Pratap Chandra Ray. His translation has been accepted all over the world as an authoritative one. Babu Pratap Chandra Ray has died honoured by the Government, but the man to whose genius and wonderful pen he owed all his honour and distinction is keenly feeling the pinch of poverty. It is perhaps known to few Bengalis that Kisori Babu is one of the best writers of English among Bengalis, and is a man of great erudition. Bengalis do not also know that there is only one Bengali of whom the *Englishman* and the *Pioneer* have been very loud in their praise, and he is Babu Kisori Mohan Ganguli. Englishmen know how to recognise and appreciate merit in others, and they have made up their mind to remove Kisori Babu's poverty. This is no doubt a great honour done to a Bengali, and a matter of rejoicing to us. It is, however, a great pity that the Bengali who contributes lakhs to the Dufferin Fund and wastes thousands on Congresses and Conferences, should allow a man like Kisori Babu to feel the pinch of poverty. It is, indeed, a great pity that in a country in which lakhs are spent on marriages, a learned Brahman should be allowed to starve. Let us hope that Kisori Babu will receive better treatment at the hands of Englishmen at home.

BANGAVASI,
June 4th, 1898.

63. The same paper has the following:—

The *Englishman* on the native press.

Brother, beware! As a journalist you have the presumption to counsel the British Government unasked. You have become somewhat inflated with vanity, but beware! Learn to be calm and moderate. At present you are in the habit of strongly condemning whatever appears to your pigmy intelligence to be unfitting the British Government. To your narrow understanding there appears to be many things wanting in the British administration, and you write of these drawbacks in a complaining tone. But beware! Do not write in the strain in which you are accustomed to write at present. There is danger ahead.

During the plague scare there were riots and disturbances in the city in which *budmashes* took a prominent part. The ill-will of these *budmashes* is directed against Europeans and Bengali Babus. In the opinion of the *Englishman*, however, it is we, native journalists, who are responsible for the unrest which is at the root of the disturbances of the public peace. This is how that Anglo-Indian paper unburdens itself:—

"A man who deliberately throws a lighted match into a barrel of gunpowder must be held answerable for the result, whatever his intentions may have been. Now we do not believe, at least so far as Bengal is concerned, that

BANGAVASI.

the native editors, who write so wantonly and foolishly, are men really desirous of the overthrow of English rule. They are more foolish than wicked, but on them must rest in a very large measure the responsibility for the weakening of the moral ascendancy of the Government. They have insisted in season and out of season that the English are grinding the faces of the poor. When the poor, ignorant, uneducated, credulous beyond measure, allowing this falsehood to sink into their heart, menace the lives of Europeans and officials, the law, looking for the real offenders, may be obliged to lay hands on others besides the weak fools who have been led away."

In its issue of the 1st June, the same paper contains an article headed "Sedition in the Native Press," in which it quotes certain passages from the *Amrita Bazar Patrika* with the view of proving that that paper is preaching sedition. The *Englishman's* way of arguing out this point puts us in mind of an Indian story. There once lived in the north of Rangpur, Raja Haba-chandra, whose Prime Minister was called Dhibil Chandra. Once upon a time a thief was making a hole in the wall around the royal garden, when the wall came down with a crash and buried the thief under its *débris*. The thief died, and the king ordered the Prime Minister to find out the thief's murderer and put him to death! Dhibil Chandra taxed his brains to the utmost, and said that the mason who had built the wall was responsible for the thief's death, as the unhappy incident would not have taken place if the wall had been well built. The mason was summoned, but he excused himself by saying that he was not responsible for the death, because the wall was badly built, not on account of his own negligence, but on account of the negligence of the man who had prepared the mortar. This man, when summoned, tried to shift the whole responsibility on to the shoulder of a handsome woman who passed by him when he was at work, and thus drew his mind away from his work. The woman was summoned, but she laid the whole blame at the door of a *sannyasi*, whose presence had created a great sensation in the town, and it was when she was going to see him that she was seen by the man who was preparing the mortar. The *sannyasi* was straightway brought to the king's presence and capital sentence was passed on him.

The *Englishman's* line of reasoning is on all fours with the line of reasoning pursued by Dhibil Chandra, the Prime Minister. The native journalist is sure to suffer if the counsels of that paper are heard by the Government. It is, therefore, well to beware in time. We could afford to go to jail if our moral sense were strong, if our society were in order, and if we possessed independence of mind. There is no use going to jail now. So beware.

SANJIVANI,
June 4th, 1898.

The translator of the *Mahabharat*.

64. The *Sanjivani* of the 4th June thinks that Babu Kisori Mohan Ganguli deserves the pension for which he has been recommended in recognition of his literary services as the English translator of the *Mahabharat*.

SANJIVANI.

65. The same paper has the following:—

The duty of the press in the plague.

The *Amrita Bazar Patrika* wants to prove that the Indians have not much appreciated the benefits which have been conferred on them by the English Government, and that for want of confidence in the officials, arising from this cause, they sometimes, in self-defence, think of murdering the latter. The *Patrika* has acted very thoughtlessly in trying to prove the loyalty of the educated classes by making such an absurd accusation against the general public. There is no doubt that the present panic is due to rumours circulated by *budma-shes* and not to any distrust of the officials. The comments of certain newspapers on the plague policy of Government are calculated more to increase the panic than to diminish it. We expected more discretion from the *Patrika*. When Raja Benay Krishna and his family submitted to inoculation, our contemporaries praised the Raja, and said that his example should be emulated by others. But some one having written to the *Patrika*, deprecating this, it slightly changed its opinion, and it reversed its attitude altogether when a friend in Bombay wrote against inoculation. The *Patrika* does not appear to have gone back to its former opinion even after reading the letter of Mr. Wacha, who says that the best results were obtained in Bombay by inoculating 70,000 people. Certain letters have also appeared in the *Indian Mirror*, which blame the Government and abuse those who have submitted to inoculation. The

Indian Nation had been writing against inoculation, but since Raja Benay Krishna submitted to it, it has in some measure modified its views about inoculation, and admitted that the Raja has done something to allay the panic. The *Nation* says that he too, has privately tried to reassure the public, and he deserves thanks for it. But it would be better to do so publicly than to make an uncontrolled use of the pen.

There were 79 cases of plague from 17th April to the 31st May, of which 60 proved fatal. But our contemporaries still seem to doubt the existence of plague in the city. The *Patrika* is not sure if 6 out of these 79 cases were true plague. According to the *Indian Mirror* there have been only 15 cases of real plague. The effect of such writing on the popular mind may well be imagined. There can be no doubt that men like Asutosh Chakravarti are influenced by such writing and influence others accordingly. No wonder that the illiterate should get excited and regard the officials as oppressive. The *Indian Mirror* has said in so many words that when a few only of the reported cases were cases of plague, the rest must have died of fright at being removed to hospital or from some similar cause. So wrong an impression should on no account be created in the public mind. In a crisis like this newspaper editors should not forget their responsibility. Great evil may result from a single careless or inadvertent word or expression. The *Patrika* and the *Mirror* have not explained why they say that there were only a few plague cases among the many which were announced as true plague cases by the authorities. It is really a matter of surprise that they so readily believe all that their correspondents and reporters say. The *Patrika's* reporter has found out that Prasad, a *dom*, who was attacked with plague near the Alipur Jail and who subsequently died, had hurt himself with a spade, and thus had a glandular swelling in his groin. Our contemporary says, in regard to Hanuman Bania, that the man had walked all the way from Kidderpore, and had a similar swelling attended with slight fever. Then, relying on the letter of Babu Bhupendra Nath Bose, the *Patrika* made a row over the Waterloo Street case. If Babu Bhupendra Nath had known that plague patients sometimes show symptoms of diarrhoea, he would not have taken the word of the patient's brother as gospel truth and written such a letter as he sent to the papers. That brother, Ram Chandra Chandra, afterwards left for Sonamukhi, in the Bankura district, where he was attacked with plague on the 12th May. Whether he is still alive is not known; but it is to be hoped that the *Darpan* will enquire. We do not know how the *Patrika* has come to the conclusion that plague is not infectious. The Waterloo Street and Market Street cases and the cases of Mrs. Cross and her children indicate its infectious nature. If Government had not taken all the precautions it has, then the disease would, by this time, have assumed an epidemic form.

It is the duty of every newspaper to remove wrong impressions from the popular mind. It should be remembered that in a crisis like this newspapers should discharge their responsibility by giving wholesome advice both to the Government and the people.

66. In an article on the Dacca Provincial Conference the *Dacca Prakash* of the 5th June says:—

The Congress and the Provincial Conference

When on the first day the Subjects Committee met at the President's invitation at his lodgings, most of the resolutions, prepared by the Local Conference Committee, to which reference had been made in the President's address, were replaced by new resolutions proposed and settled without anything like unanimity. Those among the delegates who like to follow the lead of others may not have found anything to complain of in this arrangement, but those who were aware of the importance of the proposals which were thus thrown out or who had expected to discuss them in the Conference have left it. This incident ought to convince people that the National Congress or the Provincial Conference is guided by the opinions of a particular section of the community, and is not a popular institution.

It is for this that we have never supported the Congress movement. People who guide the Congress or the Conference may be famous for their oratory and learning, but we do not think we can be guided by their wisdom when their knowledge of the country and society is so small. The leaders of

DACCA PRAKASH,
June 5th, 1898.

these movements generally hold the queer belief that English education alone makes a man sensible and wise, and that one innocent of English is a worthless man. English speeches may be necessary in the Congress *pandal*, because people from all parts of the Empire assemble there, and the use of the vernaculars must necessitate the employment of interpreters, and in that way hampers business. But there is no reason why everything should be done in English in a Provincial Conference. How can it be possible for the popular side of a question to be presented in an assembly in which no one, who does not know English, can speak? The blind supporters of the Conference say that there is no bar to one's speaking in the vernacular, and some people do, as a matter of fact, speak in it. But, we would ask, if anyone not knowing English understood what was said in the Dacca Conference? Resolutions and speeches which are not understood can elicit no comment or protest. No one, again, can move a resolution without first obtaining the permission of the President, who generally selects the subjects beforehand with the aid of such delegates as he can depend upon.

The people of this country can never be unanimous in their support of the Congress or the Conference, so long as its business is not transacted in the vernacular, and unless it is decided that all resolutions that may be brought forward shall have due consideration accorded to them.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 6th, 1898.

67. Referring to the story published by the *Englishman* regarding Lord Elgin and a *yogi*, the *Dainik-o-Samachar Chandrika* of the 6th June says that, far from the people believing the story, as the *Englishman* alleges, they know absolutely nothing about it; and it is probably only a story invented by that paper under the influence of *ganja* and put into the mouth of the people to make out of it a piquant article for its columns. The native papers require to be cautioned against making these inventions, however piquant they might be, for they have a decidedly mischievous effect on the popular mind.

ASSAM PAPERS.

SILCHAR,
May, 1st fortnight,
1898.

68. The *Silchar* for the first fortnight of May thanks Mr. Cotton for having bestowed the title of Raja on Rai Giris Chandra Bahadur, Zamindar of Sylhet. This is the first time that this title has been given away in this province, and it is owing to Mr. Cotton that it has been given.

SILCHAR

69. The same paper takes the native newspapers to task for venturing to dabble in politics. Their sole business seems to be to pander to the vile tastes of their readers for gossip and scurrility. Native journalism has degenerated into shopkeeping and no paper can expect customers, if it cannot supply the ware that will sell. It is such politics as means reckless, fault-finding with Government, that is the commodity most in demand. The native papers, in their competition for customers, have become too flippant. The check of a sedition law was therefore a necessity. The howl they raised over it was most ridiculous. They always forget, what should be constantly borne in mind, that we are a nation of slaves, and that we are born for slavery, and that it is not for us to meddle with politics. For what is politics? To advise Government on questions of administration, war and so forth. Do we, as a matter of fact, understand these things?

SILCHAR.

70. The same paper reports that the state of primary education in Cachar, the most backward district in Assam, is deteriorating every day. Primary education is and ought to be, the principal care of Government. The Deputy Inspector of Schools, Sylhet, is requested to inquire.

SILCHAR.

71. The same paper reports that the supply of water in *pargana* Bikrampur, Cachar, is very defective. The water in the few old ponds that exist is generally foul. Malaria is a constant visitor. The people are mostly poor and cannot call in doctors. Doctors, too, are very rare. Government is requested to establish a charitable hospital.

72. The *Paridarshak* of the 28th May has the following remarks on the state of education in Assam:—

PARIDARSAK,
May 28th, 1898.

Suggestions regarding the Education Department in Assam.

Considering the rapid strides which Assam is making every day in education, it is fair time now to reorganise the Education Department in that province on the lines of Bengal. It is to be regretted that in the general reorganisation of Indian Educational Departments last year, no change at all was introduced in Assam.

Government has done but little for higher education in Assam. It merely awards certain scholarships to qualified candidates to enable them to study in the Bengal colleges. That is not all it should do. In the present state of the province, from which more than a hundred students pass the Entrance Examination every year, Government will not be going too far to found a second-grade College here. There are Government colleges in places like Jubbulpur and Chittagong, but not one in the whole province of Assam. Raja Giris Chandra Ray has founded a second-grade College in Sylhet; but the maintenance of a mufassal college involves much expense on library, laboratory and the teaching staff. Raja Giris Chandra has suffered great loss in the late earthquake. It would be well if Government met him half way by furnishing the college with the said requisites. Again, distinguished scholars do not enter the Assam Education Department, for, under the present system, they have no prospects. The maximum pay they can expect is Rs. 200. Babu Durga Kumar, for example, has been in the department for the last 30 years, and has been drawing Rs. 200 for the last 20 years as Headmaster of the Sylhet Government School. In any other department, he would be drawing at least Rs. 400 at this day, after such meritorious service. It is hoped that Mr. Cotton will reorganise the department, and hold out fair prospects to induce distinguished scholars to enter it. He might also create three or four appointments of more value, and arrange, in accordance with the rules of the Indian Educational Service, to grant a personal allowance to the most meritorious men in the department. What is advocated is that merit should have its reward and not that an Assamese as Assamese should get a promotion in the service.

There were a few promotions in the service last year, but they were guided too much by considerations of seniority and not at all by those of merit.

Two Assistant Inspectors of Schools should be appointed for Assam and the Surma Valley. The Director of Public Instruction, Assam, is too engrossed with his other duties to be able to devote much time to inspection. A separate Deputy Inspector should also be posted to Cachar, which is the most backward district in the whole Province. The Deputy Inspector of Sylhet has hardly got time to inspect the district, in addition to his other duties.

As to primary education, the Local Board has done a great deal in this direction by appointing *pandit* Inspectors of pathsalas. One thing is suggested. Pathsala boys should have some knowledge of agriculture. Let some elementary text-book on the subject be taught them, as in Bengal. It would also be well if Government gave some scholarships to qualified candidates to induce them to join the agricultural classes in the Sibpur Engineering College. Such candidates may afterwards be utilised as teachers of Normal schools and *pandit* Inspectors.

73. The same paper complains that life and property are becoming insecure every day. The Karimganj dacoity has already been reported. After that another dacoity

PARIDARSAK,

Dacoities in the Karimganj subdivision of the Sylhet district.

has occurred in the same subdivision, in which the dacoits, including some *Cabulis* among their number, broke into the house of a Brahman of the place and carried off, by threats of violence, valuables to the extent of nearly Rs. 12,000. It is rumoured that a valuable shawl has been found in the house of a Musulman *jelia* of the place. This may afford a clue to both the cases.

This dacoity has terrified the Sylhet people. The police have not been yet able to make out anything of the first dacoity. It is somewhat inexplicable also how, if the police were on the alert, as they ought to have been after the first dacoity, the dacoits could elude them so easily on the second occasion.

The railways import thieves and robbers from abroad. The *Cabulis* are reported to have been connected with both the dacoities. The police should keep the strictest watch over their movements.

The police officers of the Jaldhup thana have shown a scandalous neglect of duty in the present case. They have brought discredit on the whole department by their conduct, and suspicions are even entertained as to the good faith of some of the officers.

PARIDARSAK.
May 28th, 1898.

74. The same paper is grateful to the Government for its bestowal of the title of Raja on the local zamindar, Rai Giris Chandra Bahadur, who has won his new distinction by his generosity and open-handed charity, particularly in the cause of education. He founded the Giris School and Murarichand College. The Sylhet people, who have principally profited by his bounties, rejoice at the honour bestowed on him and are exceedingly grateful to Government.

PARIDARSAK.

75. The same paper reports that the rains have not yet set in, although clouds have begun to appear. Cultivation is at a standstill. Great distress is apprehended next year in Sylhet and the mufassal.

PARIDARSAK.

76. The same paper has the following in English:—

Gazetted appointments in Assam. The more closely we examine the history of gazetted officers, the more forcibly we are impressed with the gross injustice that is being done to the qualified natives of the province in the distribution of the lucrative appointments of the Public Service. We regret not only the paucity of our number, but our grievances travel beyond the numerical strength. We have had to deplore the evils of omission as well as of commission: not only that the qualified natives of the province have been virtually ostracised from the Provincial Service, but by an irony of fate the favours of the Olympic gods have been very often bestowed upon the devoted heads of intellectual pigmies who, by their education and position, are least fitted to discharge the onerous functions that they are called upon to perform. Our comments are not levelled against the gazetted officers as a class; it is far from our desire to disparage the worth and importance of talented officers who have adorned the Assam Commission. While these lines are being penned, the unfortunate death of Rai Joges Chandra Chatterjee Bahadur comes like a bolt from the blue. He was an ornament to the Bench, a thoroughly honest and extremely courteous executive officer who won the confidence of the Government and the admiring gratitude of the people at large. What we regret most is that his death has been a dead loss to the Assam Commission, and it would be hard to find another man of equal calibre to fill up the gap in the Provincial Service. As we observed sometime past, the Assam Provincial Service is awfully undermanned, and with the disappearance of these luminaries, the race of talented, capable and popular executive officers are becoming more and more extinct. Mr. Chatterjee entered the Assam Commission at a time when the executive officers were recruited from the qualified graduates in law or from among those who had undergone a legal training at the Bar. Men like Rai Sarat Chandra Bannerji Bahadur, Rai Joges Chandra Chatterji Bahadur, Babus Jagat Chandra Das, Jagat Bandhu Nag, Messrs. Madhab Chandra Bardalai, and Manmatha Nath Ghosh have rendered singular services, and Government has not been slow to recognise their worth. But since then there had been a change of policy, and the Administration of Assam thought fit to take the non-gazetted, superannuated ministerial officers under its wings. Appointments in the Executive Service were looked upon as mere prize appointments intended for the select few who have won the good graces of their official masters by their wonderful achievement at the desk. It has been the practice for some time to pitchfork superannuated non-gazetted officers to discharge executive duties which are in utter conflict with the education they possess, the habits they incur and the training they undergo. One fine morning we would wake up and learn to our extreme bewilderment that our old *kerani*, or our valiant *daroga*, or our petty pedagogue has been dubbed a *hakim*. The man who has never entered the portals of the University, and whose intellectual life has been fossilised amidst the dull routine of clerical work, who spends the springtide of his life in preparing returns, docketing

letters, making précis, or writing police diaries, or coaching grammar school lads in the wilds of Assam, can hardly be expected to possess the legal acumen, the sharp intellect, the ready despatch, the penetrating insight and the muscular energy which are so indispensably necessary for the administration of justice and the maintenance of public peace.

The subjoined table will bring home to our readers the justness of our remarks:—

	Assam Valley.	Surma Valley.	Foreigners.	Total.
1	2	3	4	5
Provincial Civil Service	10	4	18	32
Subordinate ditto	34	10	11	55
Ditto Judicial Service ... ..	.....	...	12	12

From the above figures it would appear that out of 32 appointments in the Provincial Civil Service, as many as 18 are being held by foreigners, *i.e.*, persons other than the natives of the province, 10 appointments have gone to the people of the Brahmaputra Valley and only 4, including the officiating appointment of Mr. Ahamud Ulla, have fallen to the lot of the Surma Valley people. The Subordinate Civil Service has two analogous ranks, *viz.* (1) The Sub-Deputy Collector and (2) the tahsildar. Out of a total strength of 25 Sub-Deputy Collectors, 9 belong to the Province of Bengal, 9 to the Lower Valley and 7 to the Upper Valley. Out of 30 tahsildars, 27 come from the Brahmaputra Valley, 2 from Bengal and only 1 from this Valley.

The Subordinate Judicial Service has been monopolised by the people of Bengal, and specially those who belong to the happy climes of Hooghly and Burdwan. In other words, out of 99 appointments in the Provincial Service, 44 appointments are being held by the natives of Brahmaputra Valley and 41 by persons other than the natives of the province, and only 14 by the natives of the Surma Valley districts. The figures would speak for themselves, and we refrain from adding any remarks of our own.

From the quantity, let us pass to the quality. Out of 32 Extra Assistant Commissioners, 14 held ministerial appointments prior to their elevation to the Provincial Civil Service, 7 had to spend the most part of their active service in the wilds of Assam in connection with settlement operations. And of the rest 5 have been recruited from the Bar, 4 from the judicial line and the remaining 2, who are Bachelors-in-law, were absorbed into the service after a short training in the Assam Secretariat.

But we most frankly confess that there has been a change of policy since Mr. Cotton assumed the reins of Administration. He has taken the educated community into his confidence, and been doing full justice to the legitimate claims of the natives of the soil. It was owing to his magnanimity that Mr. Abdul Majid had been elevated to the Statutory Civil Service, and it was the same patronising spirit which moved him to appoint an Indian to the coveted post of an Assistant Secretary. Since his advent to the province, the Provincial Civil Service is being recruited from qualified graduates of the Province, who have had a preliminary legal training at the Bar. Hitherto, we have had no occasion to find fault with any of his selections; they are in keeping with the expectations of the people. We seek no favour at his hands; we pray for justice. "Fair field and no favour" is our motto, and we fervently entertain the hope that under his *regime* a new era of loyalty and contentment will set in and the sanguine expectations of the people of Assam will be fulfilled at no distant date.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 11th June 1898.

W. S. & J. S. N.—Reg. No. 1242C—79—15 6-98

